Salaf as-Saaliheen

&

Taqleed

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Salaf us-Saaliheen and Taqleed

Allaah Subhanahu Wa ta'ala said: **"Say: "Are those who know equal to those who know not? [Al-Zumar: 9]"**

From this Ayah, we come to know that there are two kinds of People on Earth:

1. The Scholars (There are many types of Scholars based on their levels, and it also includes students of knowledge)
2. The Awaam - Common Public (There are many types of Awaam, and they also include illiterate, non-knowledgeable people)

The ruling for the Awaam is that they should ask from the People of Dhikr (knowledge). [See: Surah Nahal: 43]

Asking scholars is not taqleed. See: Muntaha al-Wusool by Ibn al-Haajib al-Nahwi (Pg 218-219) and the book: Deen main taqleed ka mas'ala (Pg 16).

If asking from the Scholars were taqleed then the awaam of Deobandis and Brailwis would be considered the muqallideen of their present Deobandi and Brailwi Scholars, and they would never have called themselves Hanafi, Maatureedi, or Naqshbandi etc. Everyone would have been something else such as: Some would be Sarfarazi, some would be Ameeni, some Taqwi, while some Ghumni (!) whereas no one holds such an opinion. Therefore, declaring Mutlaq Asking to be taqleed would be wrong and Baatil.

Taqleed is not permissible for the Scholars, rather it is necessary for them to follow Kitaab-o-Sunnat and Ijma through their sayings and actions as much as they can, and if they do not find a mas'ala in Adillah Thalathah (The Three Proofs) then Ijtihaad (e.g. taking evidence from the agreed upon and ghayr Mukhtalifah Athaar of Salaf as-Saaliheen and Qiyaas Saheeh etc) is permissible.

Haafidh Ibn al-Qayyim (rahimhullah) said: **"..Muqallid is not counted among the Ulama (Scholars), as is (proven) from the Ittifaaq (Consensus) of Scholars, therefore, he is not included in these dalail (The proven Fadhaail from the verses and ahadeeth)"** [I'laam al-Mawqa'een Vol 2 Pg 200]

We come to know from the meaning of this saying that a Scholar can never be a Muqallid.

Haafidh Ibn Abdul Barr al-Andalusi (rahimahullah) said: **"And they (the Scholars) said: And a Muqallid does not have any knowledge (Jaahil), and there is no difference of them (Scholars) in it."** [Jaami Bayaan ul-Ilm Vol 2 Pg 231, Chapter: Fasaad ut-Taqleed]

This Ijmaa also proves that a Scholar cannot be a Muqallid. In fact it is written in the Haashiah of the Hanafi book al-Hidayah that: **"....What they meant from Jaahil is Muqallid because they have mentioned it against Mujtahid."** [Hidayah: Pg 132 Hashiah 6, Kitaab Adab al-Qaadhi]

After this introduction, in this tahqeeqi article, we are going to mention hundred (100) references of Scholars, regarding whom it is proven that they did not use to do taqleed:

1) Sayyidunah Abdullah bin Mas'ood (radiallah anhu) said:

> **"Do not do the taqleed of men in your deen"** [Al-Sunan al-Kubra by Bayhaqi: 2/10, Chain Saheeh]
>
> Sayyidunah Abdullah bin Mas'ood also said: **"Either become an Aalim (Scholars) or a Muta'allim (Student of knowledge), but in between both of them, do not become a Muqallid (Imma'atan)"** [Jaami Bayaan al-Ilm: 1/71,72 H. 108, Chain Hasan]

One of the meaning of Imma'atan is also Muqallid. [See: Taaj ul-Uroos Vol 11 Pg 4, Mu'jam ul-Wasiyat (Pg 26), and Al-Qamoos ul-Waheed (Pg 134)

According to Abdullah bin Mas'ood (radiallah anhu) there are three types of people:

a. Aalim
b. Student of Knowledge
c. Muqallid

He prohibited people from becoming a Muqallid, and ordered them to become an Aalim or a Student

2) Sayyidunah Mu'aadh bin Jabal (radiallah anhu) said:

"Even if an Aalim in upon guidance, do not do his taqleed in your deen." [Jaami Bayaan al-Ilm: 2/222 H. 955, Chain Hasan]

Note: The clear permissibility of taqleed, either from the sayings or from the actions, is not proven from a single Sahaabi (Companion) from among all the Sahaabah. On the contrary Haafidh Ibn Hazam al-Andalusi said:

"It is the proven Ijmaa of all the Sahaabah from beginning till the end, and all the taabi'een from beginning till the end that accepting all the sayings of a person from amongst them or from the people before them is prohibited and impermissible." [Al-Nabazat ul-Kaafiyah by Ibn Hazam Pg 71, Ar-Radd ala man Akhlad ilal ard lil Suyooti Pg 131-132, Deen Main Taqleed ka mas'ala Pg 34-35]

3) Imaam Maalik bin Anas al-Madani (rahimahullah) (D: 179 H) – Imaam Daarul Hijrah, was a very big Mujtahid. Tahaawi Hanafi said regarding the Aimmah Arba'ah (The four Imaams – Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi'ee, and Imaam Ahmed) that: **"they are Ghayr Muqallideen"** [Haashiah al-Tahawi Ala ad-Durr ul-Mukhtaar Vol 1 Pg 51]

A Hanafi named, Muhammad Hussain has written that: **“Aimmah Arba’ah all were Ghayr Muqallid”** [Mu’ayyin ul-Fiqh Pg 88]

Master Ameen Okarvi said: **“Ijtihaad is waajib upon a Mujtahid, and taqleed of a mujtahid like him is Haraam upon him”** [Tajalliyaat Safdar: Vol 3 Pg 430]

Sarfaraz Khan Safdar Gakhrawi Deobandi said: **“And Taqleed is only for a Jaahil, who is unfamiliar with ahkaam and Dalaail, or does not have the ability to prefer and reconcile between the contradictions of Proofs”** [Al-Kalaam ul-Mufeed fi Ithbaat ut-Taqleed: Pg 234]

4) Imaam Ismaa’eel bin Yahya al-Muzani (rahimahullah) said:

“I pronounce that Imaam Shaafi’ee has prohibited from doing his or anyone else’s taqleed, so that they (every person) can take his deen under consideration and be careful for themselves.” [Mukhtasir ul-Muzani: Pg 1]

Imaam Shaafi’ee said: **“Wala Tuqallidooni (And do not do my taqleed)”** [Adaab ush-Shaafi’ee wa Manqibuhu by Ibn Abi Haatim Pg 51, Chain Hasan]

5) One of the famous Imaams of Ahl us-Sunnah, and a Mujtahid, Imaam Ahmed bin Muhammad bin Hanbal (rahimahullah) said regarding Imaam Awzaa’ee and Imaam Maalik to his Student, Imaam Abu Dawood As-Sijistaani (rahimahullah) that:

“Do not do the taqleed of anyone of them in your deen” [Masaail Abu Dawood: Pg 277]

Benefit: Allaamah Nawawi (rahimahullah) said: **"For verily a Mujtahid does not do the taqleed of a Mujtahid"** [Sharh Saheeh Muslim Vol 1 Pg 210 Under H. 21]

Ibn al-Tarkamaani (Hanafi) said: **"For verily a Mujtahid does not do the taqleed of a Mujtahid"** [Al-Johar al-Naqi Ala Sunan al-Kubra lil Bayhaqi Vol 6 Pg 210]

Note: In order to increase their numbers, some people have mentioned several Scholars in Tabaqaat Maalikiyyah, Tabaqaat al-Hanafiyyah, Tabaqaat ash-Shaafi'eeyyah, and Tabaqaat al-Hanbaliyyah, which is not a proof of those Scholars being Muqallideen. For example:

a. Imaam Ahmed bin Hanbal (rahimahullah) has been mentioned in Tabaqaat ash-Shaafi'eeah by Al-Subki (Vol 1 Pg 199)
b. Imaam Shaafi'ee has been mentioned in Tabaqaat al-Maalikiyyah (Al-Dibaaj al-Madhab: Pg 326 T. 437), and also in Tabaqaat al-Hanabilah (1/280).

Was Imaam Ahmed the Muqallid of Imaam Shafi'ee, and was Imaam Shaafi'ee the Muqallid of Imaam Maalik and Imaam Ahmed?!

We come to know that a scholar's name being mentioned in one of these tabaqaat does not mean that he is a Muqallid. Moreover, See: Tanqeed as-Sadeed Birisaalah Ijtihaad wa Taqleed by Shaikh al-Imaam Abu Muhammad Badee' ud-Deen Shaah Raashidee as-Sindee (rahimahullah) [Pg 33-37]

6) The saying of Tahaawi Hanafi has passed before regarding Imaam Abu Haneefah Nu'maan bin Thaabit al-Koofi al-Kabuli (rahimahullah) that he was a Ghayr Muqallid. See: # 3.

Ashraf Ali Thanwi Deobandi said: **"Imaam Abu Haneefah being a Ghayr Muqallid is undoubtedly true."** [Majalis Hakeem ul-Ummat Pg 345, Malfodhaat Hakeem ul-Ummat Vol 24 Pg 332]

Imaam Abu Haneefah said to his student Qaadhi Abu Yoosuf: **"Do not write all of what I say, for today I may have an opinion and change it tomorrow, and I may have an opinion tomorrow and change it the day after."** [Taareekh Yahya Ibn Ma'een, by Ad-Dauri Vol 2 Pg 607 T. 2461, Chain Saheeh]

Benefit: Shaikh ul-Islaam Imaam Ibn Taymiyyah and Haafidh Ibn al-Qayyim (rahimahumullah) both said that Imaam Abu Haneefah had prohibited from doing his taqleed. [See: Majmoo' Fatawaa Ibn Taymiyyah 10/20, 211; I'laam al-Mawqa'een: 2/200, 207, 211, 228, and Ar-Radd ala man Akhlad Ilal ard lil Suyooti: Pg 132]

It is also written in the books of those who call themselves Hanafi that Imaam Abu Haneefah prohibited from doing his Taqleed: [Muqaddimah Umdat ur-Ri'aayah fi Hal Sharh ul-Wiqayah: Pg 9, Lamhaat un-Nadhar fi Seerat ul-Imaam Zafar by Kawthari: Pg 21, Hujjatullah al-Balaghah: 1/157]

7) Imaam Abu Abdullah Muhammad bin al-Futooh bin Abdullah al-Humaydi al-Azdi al-Andalusi al-Athari adh-Dhaahiri (rahimahullah) narrated from his teacher Abu Muhammad Ali bin Ahmed famous as: Ibn Hazam, regarding Shaykh ul-Islaam Abu Abdur Rehmaan Baqi bin Makhlad bin Yazeed al-Qurtubi (rahimahullah) that:

"He used to choose (the best from Kitaab-o-Sunnat), and did not use to do the taqleed of anyone." [Juzwat ul-Maqtabas fi Dhikr Walat ul-Andalus Pg 168, Taareekh Dimashq by Ibn Asaakir: 10/279]

This saying of Haafidh Ibn Hazam is also present in Kitaab as-Sillat by Ibn Bashkawal (1/108 T. 284), and Haafidh Dhahabi said regarding Baqi bin Makhlad that:

"And he was a Mujtahid, did not use to do the taqleed of anyone, rather he used to give fatawaa based on athaar (hadeeth and athar)." [Taareekh ul-Islaam: Vol 20 Pg 313]

Benefit: Haafidh Abu Sa'eed Abdul Kareem bin Muhammad bin Mansoor al-Tameemi as-Sama'ani (rahimahullah) said: **"Al-Athari…. This is an attribution towards Athar, meaning the seeking of hadeeth and its ittiba"** [Al-Ansaab: 1/84]

Haafidh Sama'ani (rahimahullah) said: **"Adh-Dhaahiri…… This is an attribution towards the people of Dhaahir and this is a group which is upon the way of Dawood bin Ali Asbahani Dhaahiri, these people follow the nusoos according to their literal meanings, and they are a lot in number"** [Al-Ansaab: Vol 4 Pg 99]

Haafidh Sama'ani (rahimahullah) said: "**As-Salafi…… This is an attribution, as I have heard, towards the Salaf and to follow their Madhab"** [Al-Ansaab: 3/273]

This proves that Saheeh ul-Aqeedah Muslimeen have many attributive names and titles, therefore, Salafi, Dhahiri, Athari, Ahl al-Hadeeth, and Ahl Sunnah, all are the attributive names of those Saheeh ul-Aqeedah Muslims who follow Quraan, Hadeeth and Ijmaa, and do not do the taqleed of anyone. Walhamdulillah.

8) Haafidh Dhahabi (rahimahullah) said regarding Imaam Abu Muhammad Abdullah bin Wahab bin Muslim al-Fahri al-Misri (rahimahullah) that:

"He is Thiqah, Hujjah, Haafidh, Mujtahid, he did not use to do the taqleed of anyone, he was a man of Ibaadah nad righteousness." [Tahdkirat ul-Huffaadh: 1/305 T. 283]

9) Haafidh Dhahabi said regarding Abu Ali al-Hassan bin Moosa al-Ashayb al-Baghdaadi Qaadhi Mawsal (rahimahullah) that:

"He is among the treasures of Knowledge, and did not use to do taqleed of anyone." [Siyar A'laam al-Nabula: Vol 6 Pg 560]

10) Haafidh Dhahabi said regarding Abu Muhammad al-Qaasim bin Muhammad bin Qaasim bin Muhammad bin Yasaar al-Biyaani al-Qurtubi al-Andalusi (rahimahullah) that:

"He adopted the companionship of (Muhammad bin Abdullah) Ibn Abdul Hakam (Ibn A'yan bin Layth al-Misri), until he became an expert in Fiqh, and became an Imaam Mujtahid , he did not use to do taqleed of anyone, he is the author of the book 'Al-Aydhaah fi ar-Radd Ala al-Muqallideen'" [Tadhkirat ul-Huffaadh: 2/648 T. 671]

This book of his in refutation of the Muqallideen is also mentioned by the following Scholars:

a. Al-Humaydi al-Andalusi adh-Dhaahiri [Juzwat ul-Maqtabas: 1/118]
b. Abdul Wahhab bin Ali bin Abdul Kaafi as-Subki [Tabaqaat ash-Shaafi'eeah al-Kubra: 1/530]
c. Salaah ud-Deen Khaleel bin Aybak as-Safdi [Al-Waafi bil Wafiyaat 24/116]
d. Jalaal ud-Deen Suyooti [Tabaqaat ul-Huffaadh Pg 288 T. 647]

Note: According to our knowledge, in the period of tadween hadeeth (until fifth century hijri) in fact until eighth century hijri, no Thiqah and Sudooq Saheeh ul-Aqeedah Scholar ever wrote a book in defense of taqleed such as: Kitaab ad-Difaa Anil Muqallideen, Kitaab Jawaaz at-Taqleed, Kitaab

Wujoob ut-Taqleed, or a book with similar meanings, and if anyone differs with this tahqeeq, then just mention at least one such reference!!

11) Haafidh Dhahabi said regarding Abu Bakr Muhammad bin Ibraaheem bin al-Mundhir al-Nisaaburi, Shaikh ul-Haram (rahimahullah) that:

"He was a Mujtahid, never did taqleed of anyone." [Tadhkirat ul-Huffaadh: 3/782 T. 775, Taareekh ul-Islaam: 23/568]

Allaamah Nawawi ash-Shaafi'ee said: **"He never followed a specified madhab, and neither did he hold any ta'assub for anyone, as is the habit of those who differ, rather he was the follow of Authentic Sunnah and the (follower of) Daleel when became apparent, no matter who has the daleel; but despite this, our Companions have mentioned him among the Ashaab of Shaafi'eeah.."** [Tahdheeb al-Asmaa wal Laughaat: Vol 2 Pg 197]

After mentioning an excerpt from the saying of Nawawi, Haafidh Dhahabi (rahimahullah) said: **"the following of one specified madhab is only adopted by one who is unable to seek the knowledge, as our the many "Scholars" of our time, or the one who is Muta'assub"** [Siyar A'laam al-Nabula: Vol 14, Pg 491]

From these references, we come to know two things:

1. The taqleed of a Madhab is only done by one who is Muta'assub or Jaahil.
2. The people with taqleedi madhaahib have mentioned many Scholars among their tabaqaat, whereas these Scholars are not proven to be Muqallideen, rather they were against taqleed, therefore, there is no trust on the books of tabaqaat of muqallideen.

12) Haafidh Dhahabi said regarding Abu Ali al-Hassan bin Sa'd bin Idrees al-Kitami al-Qurtubi (rahimahullah) (Sudooq Hasan ul-Hadeeth) that:

"And he was an Allamah Mujtahid, never did taqleed of anyone, and was mild towards the sayings of Ash-Shaafi'ee." [Tadhkirat ul-Huffaadh: 3/870 T. 840]

13) Ibn al-Fardi said regarding the Qaadhi of Ameer (Khaleefah) Hishaam bin Abdur Rahmaan bin Mu'aawiyah al-Andalusi, whose name is Qaadhi Abu Muhammad Mus'ab bin Imraan al-Qurtubi that:

"He never did taqleed of any madhab, he used to judge by what he considered to be authentic, and he was pious and virtuous man." [Tareekh Ulama al-Andalus Vol 1 Pg 189, Second Nuskha: Vol 2 Pg 133, al-Maktabah Shaamilah]

Moreover, see Taareekh Qudhaat ul-Andalus (Vol 1 Pg 47, 142), and A-Maghrib fi Hali al-Maghrib by Ibn Sa'eed al-Maghribi (1/32)

14) Haafidh Dhahabi said regarding Abu Ja'far Muhammad bin Jareer bin Yazeed al-Tabari as-Sunni (rahimahullah) that:

"He was a Mujtahid, and never did taqleed of anyone" [Al-'Abar fi Khabar min Ghabar Vol 1 Pg 460]

Ibn al-Khalkaan The Historian wrote: "He was from the Mujtahid Aimmah (Imaams), and never did taqleed of anyone" [Wafiyaat al-A'yaan: 4/191 T. 570]

15) Haafidh Dhahabi said regarding Sudooq Hasan ul-Hadeeth: Qaadhi Abu Bakr Ahmed bin Kaamil bin Khalf bin Shajrah al-Baghdaadi (rahimahullah) that:

"He used to choose (the most authentic opinion) for himself, and did not use to do anyone's taqleed." [Siyar A'laam al-Nabula: 15/545, Taareekh ul-Islaam: 25/435]

16) Haafidh Dhahabi said regarding Abu Bakr Muhammad bin Dawood bin Ali adh-Dhaahiri (rahimahullah) that:

"He used to practice Ijtihaad, and never did taqleed of anyone." [Siyar A'lam al-Nabula: 13/109]

17) Haafidh Dhahabi said regarding Abu Thawr Ibraaheem bin Khaalid al-Kalbi al-Baghdaadi al-Faqeeh (rahimahullah) that:

"And he became an expert in knowledge and did not do taqleed of anyone" [Al-'Abar fi Khabar min Ghabar: 1/339]

18) Shaikh ul-Islaam Haafidh Ibn Taymiyyah ash-Shaami (rahimahullah) was asked:

"Were Bukhaari, Muslim, Abu Dawood, Tirmidhi, Nasaa'ee, Ibn Majah, Abu Dawood at-Tiyaalsi, Daarimi, Bazzaar, Daraqutni, Bayhaqi, Ibn Khuzaymah, and Abu Ya'la were among the Mujtahideen, who never did taqleed of any Imaam among the Aimmah, or were they Muqallideen?"

So Haafidh Ibn Taymiyyah (rahimahullah) replied:

"Praise be to Allah the Lord of Al-Alameen, As for Bukhaari and Abu Dawood, they were the Imaams from the people of Ijtihaad in Fiqh (Meaning Mujtahid Mutlaq), and Muslim, Tirmidhi, Nasaa'ee, Ibn Majah, Ibn Khuzaymah, Abu Ya'la, Bazzaar, and all the other people like them are upon the Madhab of Ahl ul-Hadeeth, (who) neither were the Muqallid of a specified Imaam, and nor were they from the Mujtahid Mutlaq Imaams" [Majmoo' Fatawaa Ibn Taymiyyah: Vol 20, Pg 39-40]

From this tahqeeq and testimony, we come to know about four things:

1. According to Haafidh Ibn Taymiyyah, Imaam Bukhaari and Imaam Abu Dawood were Mujtahid Mutlaq, therefore declaring them Hanafi, Shaafi'ee, Maaliki, or Hanafi is wrong.
2. Imaam Muslim, Imaam Tirmidhi, Imaam Nasaa'ee, and others were upon the Madhab of Ahl ul-Hadeeth, and they were not the Muqallid of anyone, therefore writing them in the books of tabaqaat is wrong.
3. No one from the Muhadditheen was Muqallid.
4. There are two levels of Mujtahideen:
    a. Mujtahid Mutlaq
    b. Normal Mujtahid

    From this great saying of Shaikh ul-Islaam Ibn Taymiyyah (rahimahullah), it gets proven that Imaam Muhammad bin Ismaa'eel al-Bukhaari (rahimahullah) was not a Muqallid but a Mujtahid.

    Haafidh Dhahabi said regarding Imaam Bukhaari that: **"And he is Imaam, Haafidh, Hujjah, The Leader in Fiqh and Hadeeth, with righteousness, Uluhiyyat, and deen, he is the Mujtahid of the people of earth"** [Al-Kaashif fi Ma'rifat man Lahu Riwayat fi al-Kutub as-Sittah: Vol 3 Pg 18 T. 4790]

    It is written in the Muqaddimah of Faydh ul-Baari: **"Know that Bukhaari was a Mujtahid, and there is no doubt in that"** [Muqaddimah Faydh ul-Baari: Vol 1 Pg 58]

    Saleemullah Khan Deobandi said: **"Bukhaari is a Mujtahid Mutlaq"** [Muqaddimah Fadhal ul-Baari: Vol 1 Pg 36]

    The principle regarding the Mujtahid is that he does not do taqleed.

    Allaamah Nawawi Shaafi'ee said: **"For verily a Mujtahid does not taqleed of a Mujtahid"** [Sharh Saheeh Muslim: Vol 1 Pg 210 Under H. 21, See: Saying # 5]

19) Haafidh Ibn Taymiyyah said regarding Imaam Abul Hussain Muslim bin al-Hajjaaj bin Muslim al-Nisaburi al-Qushayri (rahimahullah) that:

"He was upon the Madhab of Ahl ul-Hadeeth, and he was not the Muqallid of a Specified Imaam." [See: Saying #18]

Imaam Muslim said: **"And we have explained Hadeeth and the Madhab of Ahl ul-Hadeeth"** [Muqaddimah Saheeh Muslim, Pub. Darussalam: Pg 6]

Note: It is not proven from a single reliable Imaam that Imaam Muslim was a Muqallid.

20) Haafidh Ibn Taymiyyah said regarding Imaam Abu Bakr Muhammad bin Ishaaq bin Khuzaymah al-Nisaburi (rahimahullah) that:

"He was upon the Madhab of Ahl ul-Hadeeth, and he was not the Muqallid of a Specified Imaam." [See: Saying #18]

Abdul Wahhab bin Ali bin Abdul Kaafi as-Subki said: **"I say: Muhammad bin Jareer (bin Yazeez at-Tabari), Muhammad (bin Ishaaq) bin Khuzaymah, and Muhammad (bin Ibraahem) bin al-Mundhir all four were such from our companions that they reached to the level of Absolute (Mutlaq) Ijtihaad, and this did not exclude them from Ashaab ash-Shaafi'ee, they used to do takhreej on his Usool, and choose his Madhab, because their Ijtihaad accorded with him (Imaam Shaafi'ee). In fact after them, our sincere companions such as Abu Ali and others claimed that their opinions have accorded with Imaam A'dham (Imaam Shaafi'ee) therefore they followed him, and got attributed to him (Imaam Shaafi'ee), not that they were his Muqallideen."** [Tabaqaat ash-Shaafi'eeah al-Kubra: Vol 2 Pg 78, Tarjumah: Ibn al-Mundhir]

From this confession of As-Subki, it has become clear that according to him Muhammad bin Nasr al-Marwazi, Muhammad bin Jareer at-Tabari,

Muhammad bin Ishaaq bin Khuzaymah, Muhammad bin Ibraaheem bin al-Mundhir, and Abu Ali did not do taqleed.

Benefit: Just like Hanafis call Imaam Abu Haneefah as Imaam ul-A'dham to exaggerate , similarly, Shaafi'ee also call Imaam Shaafi'ee as Imaam ul-A'dham, for example:

Taaj ud-Deen Abdul Wahhab bin Taqi ud-Deen as-Subki said: **"Muhammad (bin Idrees) ash-Shaafi'ee: He is our Imaam, he Al-Imaam al-A'dham…"** [Tabaqaat ash-Shaafi'eeah al-Kubra: Vol 1 Pg 225]

Ahmed bin Muhammad bin Salamah al-Qalyoobi said regarding Imaam Shaafi'ee that: **"He is Imaam al-A'dham"** [Haashiah al-Qalyoobi Ala Sharh Jalaal ud-Deen al-Muhalla Ala Minhaaj ut-Taalibeen: Vol 1 Pg 10, Ash-Shamilah]

Qastalaani (Shaafi'ee) called Imaam Maalik as **"Imaam al-A'dham"** [Irshaad us-Saari li Sharh Saheeh al-Bukhaari: Vol 5 Pg 307 H. 3300, Vol 10 Pg 107 H. 6962]

Qastalaani said regarding Imaam Ahmed bin Hanbal that: **"He is Imaam al-A'dham"** [Irshaad as-Saari Vol 5 Pg 35 H. 5105]

Haafidh Ibn Hajar al-Asqalaani called the Khaleefah of Muslims as **"Al-Imaam al-A'dham"** [Fath ul-Baari: 3/112 H. 7138]

Now it is upon the Muqallideen to decide who among them is the true Imaam al-A'dham?!!!

Abu Ishaaq al-Shiraazi said regarding some people that: **"And the correct is what is the Madhab of our Muhaqqiq Companions that they are not the followers of the Shaafi'ee Madhab due to taqleed, rather they saw that in ijtihaad and fiqh, his way is more strong."** [Al-Majmu Sharh al-Madhahib: Vol 1 Pg 43]

After this Nawawi said: **"Abu Ali al-Sanji said a similar thing: We followed ash-Shaafi'ee while leaving others because we found his opinion to be more preferable and authentic, and we are not his Muqallid"** [al-Majmu: 1/43]

This proves that the titles of Shaafi'ee, Maaliki, Hanafi, or Hanbali beside the names of Scholars does not mean at all that they are his Muqallideen, but rather correct is that they are not Muqallideen, it's only that their Ijtihaad accorded with the Ijtihaad of that Imaam who they are attributed to. Moreover see: Saying # 95.

21) Qaadhi Abu Bakr Muhammad bin Umar bin Ismaa'eel ad-Dawoodi said regarding Imaam Abu Hafs Umar bin Ahmed bin Uthmaan famous as Ibn Shaaheen al-Baghdaadi (rahimahullah) that:

"He did not (taqleedi) Fiqh, neither more nor less (meaning he did not give any heed to this taqleedi fiqh). When the madhaahib of Fuqaha such as Imaam Shaafi'ee etc were mentioned to him, he used to say: 'I belong to Muhammadi Madhab'" [Taareekh Baghdaad: Vol 11 Pg 267 T. 6028, Chain Saheeh]

22) Imaam Ibn Taymiyyah excluded the Author of Sunan Abu Dawood, Imaam Abu Dawood Sijistaani Sulemaan bin Asha'th (rahimahullah) from the line of Muqallideen and included him among the Mujtahideen Mutlaq. See: Saying # 18.

23) Haafidh Ibn Taymiyyah said regarding the Author of Sunan Tirmidhi, Imaam Abu Eesa Muhammad bin Eesa bin Soorah at-Tirmidhi (rahimahullah) that:

"He was upon the Madhab of Ahl ul-Hadeeth, and did not do the taqleed of a specified Imaam." [See: Saying # 18]

24) Haafidh Ibn Taymiyyah said regarding the author of Sunan Nasaa'ee, Imaam Ahmed bin Shu'ayb an-Nasaa'ee (rahimahullah) that:

"He was upon the Madhab of Ahl ul-Hadeeth, and did not do the taqleed of a specified Imaam." [See: Saying # 18]

25) Haafidh Ibn Taymiyyah said regarding the author of Sunan Ibn Majah, Imaam Muhammad bin Yazeed Ibn Majah al-Qazwayni (rahimahullah) that:

"He was upon the Madhab of Ahl ul-Hadeeth, and did not do the taqleed of a specified Imaam." [See: Saying # 18]

26) Haafidh Ibn Taymiyyah said regarding Imaam Abu Ya'la Ahmed bin Ali bin al-Muthanna al-Mawsali (rahimahullah) that:

"He was upon the Madhab of Ahl ul-Hadeeth, and did not do the taqleed of a specified Imaam." [See: Saying # 18]

27) Haafidh Ibn Taymiyyah said regarding Abu Bakr Ahmed bin Amr bin Abdul Khaaliq al-Bazzar al-Basri (Sudooq Hasan ul-Hadeeth) (rahimahullah) that:

"He was upon the Madhab of Ahl ul-Hadeeth, and did not do the taqleed of a specified Imaam." [See: Saying # 18]

28) Haafidh Abu Muhammad Ali bin Ahmed bin Sa'eed bin Hazam al-Andalusi al-Qurtubi (rahimahullah) said regarding taqleed that:

"And Taqleed is Haraam…. An Aami (Layperson) and an Aalim (Scholar) are equal in this regard, and ijtihaad is necessary upon each one of them according to their ability." [AL-Nabzat ul-Kaafiyah fi Ahkaam Usool ud-Deen Pg 70-71] Moreover, See: Al-Ahkaam by Ibn Hazam, and Al-Muhalla fi Sharh al-Mujallah bil Hujjaj wal athaar.

Haafidh Ibn Hazam said in his book related to creed that: **"May Allah save us from the taqleed, which came into existence after the praiseworthy Quroon Thalatha (the three best generations). Ameen"** [Ar-Risaalah al-Bahirah: Vol 1 Pg 5, Ash-Shamilah]

29) Haafidh Ibn Abdul Barr, in his infamous book "Jaami Bayan al-Ilm" brought up a chapter named: **"Baab Fasaad ut-Taqleed wal Fard Bayn at-Taqleed wal Ittibaa (Chapter on the aberrance of Taqleed, and the difference between Taqleed and Ittiba)"** [Jaami Bayaan al-Ilm: Vol 2 Pg 218]

It is not proven that Haafidh Ibn Abdul Barr was a Muqallid. In fact Haafidh Dhahabi has said: **"Thus verily he is among those who reached the level of Aimmah Mujtahideen"** [Siyar A'laam al-Nabula: 18/157]

And it is know even to common people that a Mujtahid is not a Muqallid. See: Saying # 5.

Haafidh Ibn Abdul Barr himself has said that: **"There is no difference between a Muqallid and an Animal"** [Jaami Bayaan al-Ilm: Vol 2 Pg 228]

Note: In some occasions, Haafidh Ibn Abdul Barr, and Khateeb Baghdaadi etc have permitted for an Aami (Layperson) to do Taqleed of an Aalim (Scholar), whose meaning is only that a layperson can act upon a mas'ala by asking it from a Scholar. We say the same thing, that it is necessary for a Layperson to act upon a mas'ala after asking it from a Scholars who is Saheeh ul-Aqeedah and upon Kitaab-o-Sunnah, but calling it taqleed is wrong. It is a famous issue of Usool al-Fiqh that: An Aami turning towards a Mufti is not taqleed. See: [Muslim ath-Thabut Pg 289, and Deen Main Taqleed ka Mas'ala Pg 8-11]

30) Ameer ul-Mu'mineen Khaleefah Abu Yoosuf Ya'qoob bin Yoosuf bin Abdul Mu'min bin Ali al-Qaysi Al-Kaumi al-Maraqashi adh-Dhaahiri al-Maghribi (rahimahullah) established the laws of Sharee'ah in his caliphate,

raised the flag of Jihaad, established the boundaries with Justice and fairness, and established justice in his kingdom, Ibn Al-Khalqaan said regarding him that:

"He was a righteous King, who used to act upon the pure Sharee'ah, he used to advice others to do good with courage and without any fear, and used to stop them from doing bad, he used to lead the people in five daily prayers, used to wear normal clothes, whether it be a woman or a weak person he used to stop for them and give them their rights, he willed that he be buried near the street (meaning Close), so that the people passing by could pray for my forgiveness" [Wafiyaat al-A'yaan: Vol 2 Pg 10]

Regarding this righteous and Saheeh ul-Aqeedah Caliph, Imaam Ibn al-Khalqaan further said:

"And he ordered for the books of Furoo' of Fiqh to be abstained, and said that the Scholars should only give Fatawaa based on Quraan and the Sunnah of the Prophet (peace be upon him), and not do taqeed of anyone among the Mutaqaddimeen Mujtahideen (The former Mujtahids), rather give decisions based on their Ijtihaad, Istinbaat, according to Quraan, Hadeeth, Ijmaa, and Qiyaas" [Taareekh Ibn Khalqaan: Wafiyaat al-A'yaan: Vol 7 Pg 11]

The exact same Minhaaj, Maslak, and Da'wah is what the Ahl ul-Hadeeth proclaim. Wal hamdulillah.

Those who say that Ahl ul-Hadeeth only originated during the period of British Rule, should read this statement, with their eyes wide opened, of the caliph of Sixth Century who did not do anyone's taqleed, so that they could know the truth.

Regarding this righteous Caliph, Haafidh Dhahabi wrote that he said regarding Muqallid that: **"Follow Quraan and Sunan Abu Dawood, otherwise, this sword is present"** [Siyar A'laam al-Nabula: 21/314]

Haafidh Dhahabi further said: **"And during his period, the position of Righteous people and Saaliheen was rasied high, and similarly, the status of Ahl ul-Hadeeth was raised High with him, and he used to have them make dua for him, during his period the knowledge of furoo' (meaning taqleedi fiqh) vanished, and Fuqaha (meaning the so-called taqleedi fuqaha) started fearing him. After separating the books of ahadeeth, he ordered for the books of (taqleedi) Madhab to be burned, therefore, the books: Al-Mudawwanah, Kitaab Ibn Yunus, Nawadir Ibn Abi Zayd, Tahdheeb al-Bardaa'ee, and Al-Waadihah of Ibn Habeeb were all burnt throughout the country. Mahiy ud-Deen Abdul Waahid bin Ali al-Marakshi said in his book 'Al-Mu'jab' (Pg 354) that: 'I was in Faas (a city) when I saw that tons of books were brought and then burnt.'"** [Taareekh al-Islaam: Vol 42 Pg 216]

Oh Allah! Grant the highest rank in Jannah to this great Caliph and Ameer ul-Mu'mineen, and forgive our sins, and grant us the leadership of such a Saheeh ul-Aqeedah, Mujaahid Leader. Ameen!

31) Jalaal ud-Deen Suyooti said:

"After them, came the people who walked in their way and held firm to the guidance, for example: Yahya bin Sa'eed al-Qattaan, Abdur Rahmaan bin Mahdi, Bishr bin al-Mufadhdhal, Khaalid bin al-Haarith, Abdur Razzaq (bin Hammaz as-Sana'ani), Wakee (bin al-Jarrah), Yahya bin Aadam, Humayd bin Abdur Rahmaan ar-Rawasi, Waleed bin Muslim, (Abdullah bin az-Zubayr) al-Humaydi, (Muhammad bin Idrees) Ash-Shaafi'ee, (Abdullah) Ibn al-Mubaarak, Hafs bin Ghiyaath, Yahya bin Zikriya bin Abi Zaaidah, Abu Dawood at-Tiyaalsi, Muhammad bin Abi Adee, Muhammad bin Ja'far, Yahya bin Yahya al-Nisaburi, Yazeed bin Zuray', Isma'eel bin Ulayh, Abdul Waarith bin

Sa'eed, Abdus-Samad bin Abdul Waarith bin Sa'eed, Wahb bin Jareer, Azhar bin Sa'd, Affaan bin Muslim, Bishr bin Umar, Abu Aasim al-Nabeel, Mu'tamar bin Sulemaan, Nadar bin Shameel, Muslim bin Ibraheem, Hajjaj bin Minhaal, Abu Aamir al-Uqdi, Abdul Wahhab ath-Thaqafi, Faryaabi, Wuhayb bin Khaalid, Abdullah bin Numayr, and others. No one among them did taqleed of the Imaam before them." [Ar-Raad Ala man Akhlad Ilal ard: Pg 136-137]

We come to know that the teacher of Imaam Ahmed, Imaam Ali bin al-Madeeni, and Imaam Yahya ibn Ma'een etc, The reliable, Muttaqan, Haafidh, Imaam, Imaam Abu Sa'eed Yahya bin Sa'eed bin Farookh al-Qattaan al-Basar (rahimahullah) was not a Muqallid.

Benefit: Yahya bin Sa'eed al-Qattaan said regarding Imaam Sulemaan bin Tarkhaan at-Taymee (rahimahullah – taabi'ee) that: "He is among the Ahl ul-Hadeeth according to us" [See: Musnad Ali bin al-Ja'd: 1354, Chain Saheeh, Al-Jarh wat Ta'deel: 4/125, Chain Saheeh]

32) Thiqah Thabat Haafidh The expert in the Rijaal and Hadeeth, Imaam Abu Sa'eed Abdur Rahmaan bin Mahdi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

33) Thiqah Thabat Aabid, Imaam Abu Ismaa'eel Bishr bin al-Mufaddal bin Laahaq ar-Raqaashi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

34) Thiqah Thabat Imaam Abu Uthmaan Khaalid bin al-Haarith bin Ubayd bin Muslim al-Hujaymi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

35) Thiqah wa Sudooq according to the Jumhoor, Imaam Abdur Razaaq bin Hammam as-Sana'ani al-Yameni (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

36) Thiqah Haafidh Aabid Imaam Abu Sufyaan Wakee' bin al-Jarraah bin Mulayh ar-Rawasi al-Koofi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

37) Imaam Suyooti said regarding Thiqah Haafidh Faadhil Abu Zakariyyah Yahya bin Aadam bin Sulemaan al-Koofi (rahimahullah) that he did not taqleed of anyone Imaam before him. [See: Saying # 31]

38) Thiqah Imaam Abu Awf Humayd bin Abdur Rahmaan bin Humayd ar-Rawasi al-Koofi rahimahullah was not a Muqallid as said by Suyooti. [See: Saying # 31]

39) Thiqah Truthful and Mudallis Imaam Abul Abbaas Waleed bin Muslim al-Qurashi ad-Dimashqi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

40) The Teacher of Imaam Bukhaari: Thiqah Haafidh Faqeeh, Imaam Abu Bakr Abdullah bin Zubayr bin Eesa al-Humaydi al-Makki (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

41) Thiqah Thabat Faqeeh Scholar Imaam Abdullah bin al-Mubaarak al-Marwazi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

42) Thiqah and truthful Faqeeh, Imaam Abu Umar Hafs bin Ghiyaath bin Talq bin Mu'aawiyah al-Koofi al-Qaadhi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

Note: Hafs bin Ghiyaath (rahimahullah) said: **"I used to sit with Abu Haneefah. One day I saw him giving five different Fatawaa on the same issue, when I saw this, I left him, and started paying attention to the hadeeth"** [Taareekh Baghdaad: Vol 13 Pg 425, Chain Saheeh]

The narrator of this chain from Ibraaheem bin Sa'eed al-Johri is, 'Abu Bakr Ahmed bin Ja'far bin Muhamad bin Salm' and he is Thiqah. [See: Al-Tankeel Bima Fee Ta'neeb al-Kawthari min al-Abateel: 1/103 T. 13]

Abdullah bin Ahmed ibn Hanbal (As-Sunnah: 316) and Ahmed bin Yahya bin Uthman (Kitaab al-Ma'rifah wat Taareekh: 2/789) both have done the Mutaab'iah of Abu Bakr, meaning they both have narrated this narration from Imaam Ibraaheem bin Sa'eed al-Johri (rahimahullah).

We come to know that Imaam Hafs bin Ghiyaath al-Koofi left the madhab of Ahl ur-Raaye, and adopted the Madhab of Ahl ul-Hadeeth. (rahimahullah)

43) Thiqah Mutaqan Imaam Abu Sa'eed Yahya bin Zakariyyah Ibn Abi Zaaidah al-Hamdaani al-Koofi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

44) Thiqah and Sudooq, Haafidh Abu Dawood bin Dawood bin al-Jarood at-Tiyaalsi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

45) Thiqah Thabat Imaam Abul Waleed Hishaam bin Abdul Malik al-Baahli at-Tiyaalsi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

46) Thiqah Imaam Abu Amr Muhammad bin Ibraaheem bin Abi Adee al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

47) Thiqah and Sudooq according to Jumhoor, Imaam Muhammad bin Ja'far al-Hudhali al-Basari famous as: Andhar (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

48) Thiqah Thabat Imaam Abu Zakariyyah Yahya bin Yahya bin Bakr bin Abdur Rahmaan al-Tameemi al-Nisaburi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

49) Thiqa Thabat Imaam Abu Mu'aawiyah Yazeed bin Zuray al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

50) Thiqah Haafidh Imaam Abu Bishr Ismaa'eel bin Ibraaheem bin Miqsam al-Asdi al-Basari (rahimahullah) famous as: Ibn Ulayyah was not a Muqallid as said by Suyooti. [See: Saying # 31]

51) Thiqah Thabat Sunni Imaam Abu Ubaydah Abdul Waarith bin Sa'eed bin Dhakwaan al-Anbari al-Tanoori al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

52) Thiqah and Sudooq Imaam Abu Sahl Abdul Samad bin Abdul Waarith bin Sa'eed al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

53) Thiqah Imaam Abul Abbas Wahb bin Jareer bin Haazim bin Zayd al-Basari al-Azdi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

54) Thiqah Imaam Abu Bakr Azhar bin Sa'eed as-Samaan al-Baahili al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

55) Thiqah Thabat Imaam Abu Uthmaan Affan bin Muslim bin Abdullah al-Baahli as-Saffaar al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

56) Thiqah Imaam Abu Muhammad Bishr bin Umar bin al-Hakam al-Zahraani al-Azdi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

57) Thiqah Thabat Imaam Abu Aasim Dahhaak bin Makhlad bin Muslim ash-Shaybaani al-Nabeel al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

58) Thiqah Imaam Abu Muhammad Mu'tamar bin Sulemaan bin Tarkhaan al-Taymee al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

59) Thiqah Thabat Imaam Abul Hassan Nadar bin Shumayl al-Maazni al-Basari al-Nahwi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

60) Thiqah Imaam Abu Amr Muslim bin Ibraaheem al-Azdi al-Faraheedi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

61) Thiqah Faadhil Imaam Abu Muhammad Hajjaaj bin Minhaal al-Anmaati as-Sulami al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

62) Thiqah Imaam Abu Aamir Abdul Malik bin Amr al-Qaysi al-Uqdi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

63) Thiqah and Sudooq Imaam Abu Muhammad Abdul Wahhab bin Abdul Majeed bin as-Salt ath-Thaqafi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

64) Thiqah and Sudooq Imaam Muhammad bin Yoosuf bin Waaqid al-Dabi al-Faryaabi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

Imaam Faryaabi said regarding him and his companions that: **"And we were the group of Ahl al-Hadeeth"** [Al-Jarh wat Ta'deel: 1/60, Chain Saheeh]

65) Thiqah and Sudooq Imaam Abu Bakr Wuhayb bin Khaalid bin Ajlaan al-Baahli al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

Note: In the original, it is written as: Wahab bin Khaalid, which is a mistake of either Kaatib or Naasikh, and if it is not a mistake then in this tabaqa, Abu Khaalid Wahab bin Khaalid al-Humayri al-Hamsi is Thiqah. [See: Taqreeb at-Tahdheeb: 7474]

66) The Thiqah Imaam of Ahl us-Sunnah, Imaam Abu Hishaam Abdullah bin Numayr al-Koofi al-Hamdaani (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 31]

67) Jalaal ud-Deen Abdur Rahmaan bin Abi Bakr as-Suyooti further said:

"Then after them came others like them such as: Ahmed bin Hanbal, Ishaaq bin Rahwayh, Abu Thawr, Abu Ubayd, Abu Khaythama, Abu Ayyub al-Haashmi, Abu Ishaaq al-Fazaari, Makhlad bin al-Hussain, Muhammad bin Yahya al-Dhahli, Abu Bakr bin Abi Shaybah, Uthmaan bin Abi Shaybah, Sa'eed bin Mansoor, Qutaybah, Musaddad, Fadal bin Dukayn, Muhammad bin al-Muthanna, Bandaar, Muhammad bin Abdullah bin Numayr, Muhammad bin al-'Alaa, Hassan bin Muhammad al-Za'faraani, Suleman bin Harb, Aarim and others. No one among them did taqleed of anyone, they saw their people and observed them, therefore, if they had seen the space for the taqleed of anyone in their deen, then they would have done the taqleed of one of them!" [Ar-Raad Ala Man Akhlad Ilal Ard: Pg 137]

From this clarification of Suyooti, we come to know that The Thiqah Imaam Abu Muhammad Ishaaq bin Ibraaheem bin Makhlad al-Hanzali al-Marwazi, famous as: Ibn Rahwayh (rahimahullah) was not a Muqallid.

Regarding him (Imaam Ishaaq bin Rahwayh), Haafidh Ibn Hajar al-Asqalaani (rahimahullah) said: **"He is a Mujtahid, and a companion of Ahmed bin Hanbal"** [Taqreeb at-Tahdheeb: 332]

68) Thiqah Faadhil Imaam Abu Ubayd al-Qaasim bin Salaam al-Baghdaadi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

69) Thiqah Thabat Imaam Abu Khaythamah Zuhayr bin Harb bin Shaddad al-Nisaa'ee al-Baghdaadi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

70) Thiqah Jaleel ul-Qadr Imaam Abu Ayyoob Sulemaan bin Dawood bin Dawood bin Ali al-Haashmi al-Faqeeh Al-Baghdaadi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

71) Thiqah Haafidh Imaam Abu Ishaaq Ibraaheem bin Muhammad bin al-Haarith al-Fazaari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

72) Thiqah Faadhil Imaam Abu Muhammad Makhlad bin al-Hussain al-Muhalbi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

73) Thiqah Haafidh Imaam Muhammad bin Yahya bin Abdullah bin Khaalid adh-Dhahli al-Nisaburi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

74) Thiqah Haafidh Imaam Abu Bakr Abdullah bin Muhammad bin Abi Shaybah Ibraaheem bin Uthmaan al-Waasiti al-Koofi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

75) Thiqah Haafidh Imaam Abul Hasan Uthmaan bin Abi Shaybah al-Absi al-Koofi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

76) Thiqah Author, Imaam Abu Uthman Sa'eed bin Mansoor bin Shu'bah al-Khuraasaani al-Makki (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

77) Thiqah Thabat Sunni Imaam Abu Rajaa Qutaybah bin Sa'eed bin Jameel ath-Thaqafi al-Baghlaani (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

Imaam Qutaybah bin Sa'eed said: **"When you see someone who loves the Ahl ul-Hadeeth such as: Yahya Ibn Sa'eed al-Qattaan, Abdur Rahmaan bin Mahdi, Ahmed bin Hanbal, Ishaaq bin Rahwayh, and he mentioned other people, then this man is on the Sunnah, and the one who is against him, then know that he is a Bid'ati"** [Sharf Ashaab ul-Hadeeth by Khateeb: 143, Chain Saheeh]

Imaam Yahya al-Qattaan, Imaam Abdur Rahmaan bin Mahdi, Imaam Ahmed, Imaam Ishaaq bin Rahwayh, all these people never did taqleed of anyone. [See: Saying # 31, 32, 5, 67]

78) Thiqah Haafidh Imaam Abul Hassan Musaddad bin Musarhad bin Musarbal bin Mastoor al-Asdi al-Basari (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

79) Thiqah Thabat Imaam Abu Nu'aym al-Fadal bin Dukayn: Amr bin Hamaad at-Taymee al-Malaa'ee al-Koofi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

80) Thiqah Thabat Imaam Abu Moosa Muhammad bin Al-Muthanna bin Ubayd al-Basari al-Anzi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

81) Thiqah and Sudooq Imaam Abu Bakr Muhammad bin Bashaar bin Uthmaan al-Abdi al-Basari: Bandaar (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

82) Thiqah Haafidh Faadhil Imaam Abu Abdur Rahmaan Muhammad bin Abdullah bin Numayr al-Hamdaani al-Koofi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

83) Thiqah Haafidh Imaam Abu Kurayb Muhammad bin al-'Alaa bin Kurayb al-Hamdaani al-Koofi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

84) Thiqah Imaam Abu Ali al-Hassan bin Muhammad bin as-Sabaah al-Za'faraani al-Baghdaadi – The Companion of Imaam Shaafi'ee rahimahullah – (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

85) Thiqah Imaam Haafidh Sulemaan bin Harb al-Azdi al-Basari al-Waashihi (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

86) Thiqah and Sudooq Imaam Abu al-Nu'maan Muhammad bin al-Fadal as-Sadoosi al-Basari: Aarim (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

Regarding Abul Nu'maan, Haafidh Dhahabi said: "His memory got deteriorated before his death, but he did not narrate anything (in this condition)" [Al-Kaashif: Vol 3 Pg 79 T. 5197]

Therefore, we come to know that the objection of deterioration upon Imaam Abul Nu'maan is wrong and rejected.

87) Jalaal ud-Deen Suyooti (probably narrated fromHaafidh Ibn Hazam) that:

"In the old or the new era, I have not found any Scholar permitting taqleed or commanding people to do it. Similarly; Ibn Wahab, Ibn al-Majishoon, Mugheerah bin Abi Haazim (*), Matraf, and (Uthmaan bin Eesaa) Ibn Kananah did not do the taqleed of their Teacher (Imaam) Maalik in every thing, rather they opposed him in many occasions, and adopted other sayings while leaving his saying." [Ar-Radd Ala Man Akhlad Ilal Ard: Pg 137]

So we come to know that (The Truthful Imaam) Abu Marwaan Abdul Malik bin Abdul Azeez bin Abdullah bin Abi Salamah al-Maajishoon al-Qurashi at-Taymee al-Madani (rahimahullah) did not do taqleed according to Suyooti.

Note (*): In the original Manuscript, it is written as Mugheerah bin Abi Haazim, whereas the correct thing is Mugheerah "AND" Ibn Abi Haazim, as is proven from Jawaami' as-Seerah by Ibn Hazam (1/326, Ash-Shaamilah). Mugheerah is meant to be Ibn Abdur Rahmaan al-Makhzoomi, and Ibn Abi Haazim is meant to be Abdul Azeez.

88) Sadooq Faqeeh Mugheerah bin Abdur Rahmaan bin al-Haarith bin Abdullah bin Ayyaash al-Makhzoomi al-Madani (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

89) Sadooq Faqeeh Abdul Azeez bin Abi Haazim al-Madani (rahimahullah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

90) Thiqah Imaam Abu Mus'ab Matraf bin Abdullah bin Matraf al-Yasaari al-Madani the son of the sister of Imaam Maalik (rahimahumallah) was not a Muqallid as said by Suyooti. [See: Saying # 67]

91) Haafidh Ibn Hazam al-Andalusi (rahimahullah) said:

"Then the students of Imaam Shaafi'ee, were Mujtahideen and Ghayr Muqallid such as: Abu Ya'qoob al-Buwayti, and Ismaa'eel bin Yahya al-Muzani." [Jawami as-Seerah Vol 1 Pg 333, Shaamilah]

We come to know that according to Ibn Hazam, Abu Ya'qoob Yoosuf binYahya al-Misri al-Buyooti, the companion of Imaam Shaafi'ee (rahimahullah) was a Ghayr Muqallid.

92) Thiqah Imaam Faqeeh Abu Ibraaheem Ismaa'eel bin Yahya bin Ismaa'eel al-Muzani al-Misri (rahimahullah) was a Ghayr Muqallid as said by Ibn Hazam. [See: Saying # 91]

Abu Ali Ahmed bin Ali bin al-Hassan bin Shu'ayb bin Ziyaad al-Madaaini (Hasan ul-Hadeeth and Thiqah according to the Jumhoor) narrated from his teacher Imaam Muzani (rahimahullah):

"The one who makes the decision of taqleed, it is said to him: 'Do you have proof for this decision of yours?', If he says: 'Yes', then he has invalidated taqleed because this decision is based on Daleel (proof) not based on taqleed, and if he says: 'No', then it is said to him: 'Why did you make the blood flow, made the private parts halaal, and wasted the Wealth? Allah had made all this Haraam upon you but you made it Halaal without any Daleel…'" [AL-Faqeeh al-Mutafaqqah: 2/69-70, Chain Hasan]

In this long discussion, Imaam Muzani has, very beautifully and with godd manners, proven taqleed to be Baatil. Rahimahullah

93) Haafidh Dhahabi and Haafidh Khaleel bin Aybak as-Safdi both said regarding Allaamah Abu Muhammad Abdul Azeem bin Abdullah bin Abi al-Hujjaaj ibn ash-Shaykh al-Balwi (rahimahullah) that:

"And he had special masaail, he never did taqleed of anyone of them" [Taareekh al-Islaam: Vol 49 Pg 226, AL-Waafi bil Wafiyaat: Vol 19 Pg 12]

94) Suyooti narrated from Haafidh Ibn Hazam that:

"And at the end, those whom we have met, Our Teacher Abu Umar al-Talmanki never did taqleed of anyone, and in some masaail, he has given the fatwa upon the saying of Imaam Shaafi'ee, and now Muhammad bin Awf (?) does not do taqleed of anyone, and in some masaail he has given the fatwa upon the saying of Imaam Shaafi'ee" [Ar-Radd Ala Man Akhlad Ilal Ard: Pg 138]

It gets proven that thiqah Imaam Haafidh Abu Umar Ahmed bin Muhammad bin Abdullah al-Ma'afri al-Andalusi al-Talmanki (rahimahullah) did not anyone's taqleed according to Haafidh Ibn Hazam.

Haafidh Dhahabi said regarding Imaam Talmanki that: **"He is an Imaam Muhaqqiq Muhaddith al-Haafidh Al-Athari…"** [Siyar A'laam al-Nabula: 17/567] Moreover see: Saying # 7

95) Many Hanafi, and non-Hanafi Fuqaha have narrated from Abu Bakr al-Qaffaal, Abu Alil, and Qaadhi Hussain that they said:

"We are not the Muqallideen of ash-Shaafi'ee, instead our opinion accords with his opinion." [See: Al-Naafi al-Kabeer Liman Yutaali' al-Jaami al-Sagheer by Abdul Hay al-Lakhnawi: Pg 7, Taqreeraat ar-Raafa'ee: Vol 1 Pg 11, al-Taqreer wal Tahbeer: Vol 3 Pg 453]

We come to know that according these Scholars, Allaamah Abu Bakr Abdullah bin Ahmed bin Abdullah al-Qaffaal al-Marwazi al-Khurasaani ash-Shaafi'ee (rahimahullah) was not among the Muqallideen.

96) From the previous reference, we come to know that Qaadhi Abu Ali Hussain al-Marwazi ash-Shaafi'ee (rahimahullah) was not among the Muqallideen. [See: Saying # 95]

97) Abu Ali al-Hassan (al-Hussain) bin Muhammad bin Shu'ayb al-Sanji al-Marwazi ash-Shaafi'ee (rahimahullah) was not among the Muqallideen. [See: Saying # 95]

We come to know that the Scholars who are called ash-Shaafi'ee, are not Muqallideen according to their own announcement and testimony. Moreover see: Tabaqaat ash-Shaafi'eeah al-Kubra lil Subki (Vol 2 Pg 78 Tarjumah: Muhammad bin Ibraaheem bin al-Mundhir al-Nisaburi) and Saying # 11.

98) Shaikh ul-Islaam Haafidh Taqi ud-Deen Abul Abbaas Ahmed bin Abdul Haleem al-Harraani famous as: Ibn Taymiyyah (rahimahullah) said:

"I only take from the Madhab of Ahmed, that which I am aware of, I do not do his Taqleed" [I'laam al-Mawqa'een by Ibn al-Qayyim: Vol 2 Pg 241-242]

Haafidh Ibn Taymiyyah said: **"And if someone says that it is waajib upon the Awaam (Laypeople) to do the taqleed of so-and-so, then this is not the saying of a Muslim."** [Majmoo' Fatawaa Ibn Taymiyyah: Vol 22 Pg 249]

And said: **"And it is not obligatory upon any Muslim to do the taqleed of one specified Scholar among the Scholars in everything. Beside The Messneger of Allah (peace be upon him), it is not obligatory upon anyone to follow the madhab of a specified person, it is not obligatory upon any Muslim to follow in everything."** [Majmoo Fatawaa Ibn Taymiyyah: Vol 20 Pg 209]

Regarding Haafidh Ibn Taymiyyah, his student Haafidh Dhahabi said: **"He is the Mujtahid Mufassir"** [Tadhkirat ul-Huffaadh: Vol 4 Pg 1496 H. 1175]

99) Haafidh Ibn Qayyim al-Jazwziyyah (rahimahullah) wrote an excellent book in the refutation of Taqleed, named: "I'laam al-Mawqa'een An Rabb al-Alameen", and said:

"And this Bid'ah (i.e. Taqleed) came into existence in fourth century Hijri, whose condemnation is done by the The Messenger of Allah (peace be upon him) through his (sacred) Tongue. [I'laam al-Mawqa'een: Vol 2 Pg 208]"

According to the Ahl ul-Hadeeth, we should follow the Qur'aan, Hadeeth, and Ijmaa in light of the Agreed upon Understanding of the Salaf as-Saaliheen, and Taqleed is not permissible. Since Haafidh Ibn al-Qayyim was also the supporter and the practicer of this Maslak, therefore, Dhafar Ahned Thaanvi Deobandi said in his special Deobandi Style that: **"we saw that the father of this type of sect (Ahl ul-Hadeeth) is Ibn al-Qayyim."** [I'laa us-Sunan: Vol 20 Pg 8, Topic: Ad-Deen al-Qayyim]

Moreover, see the introduction before the Saying # 1.

100) Haafidh Abu Abdullah Shams ud-Deen Muhammad bin Ahmed bin Uthmaan adh-Dhahabi (rahimahullah) has opposed taqleed openly in several places, and said:

"And Every Imaam's saying can be taken and rejected, except the saying of Imaam ul-Muttaqeen as-Saadiq al-Masdooq al-Ameen al-Ma'soom (Muhammad – Peace and blessing be upon him), May Allah's peace and blessings be upon him. Thus By Allaah! Amaze is upon the Scholar who does the taqlead of a Specified Imaam in his Deen, in every saying of his, despite having the knowledge that the authentic ahadeeth refute the madhab of his Imaam. Wala quwwata Illa Billah" [Tadhkirat ul-Huffaadh: Vol 1 Pg 16, Tarjumah: Sayyidunah Abdullah bin Mas'ood (radiallah anhu)]

Haafidh Dhahabi writing **"(La Hawla) Wala Quwwata Illa Billah"** at the end is a proof that according to him taqleed is a satanic work, Therefore we pray to Allah that May He always save us from ths Satanic Work. Ameen! [See: Saying # 11]

We, according to our Da'wah and the condition of the word Taqleed, have mentioned the references of 100 (hundred) Scholars of this Ummah, who did not do taqeed or were against Taqleed. According to our knowledge, it is not proven from a single Thiqah and Sudooq Saheeh ul-Aqeedah Reliable Imaam that he permitted or made waajib the so-called taqleed, and no man on earth can give the reference of a reliable Imaam on the wujoob of taqleed.

Note: This tahqeeq of 100 references doesn't mean at all that the Scholars who haven't been mentioned in this tahqeeq, used to do taqleed, in fact there is the Ijmaa of Khayr ul-Quroon on the prohibition of taqleed. [See: Ar-Radd Ala Man Akhlad Ilal Ard: Pg 131-132]

There are many other Scholars who clearly have prohibited from Taqleed and have refuted it. For example:

1) Jalaal ud-Deen Suyooti has written a book inrefutation of taqleed named: **"Ar-Radd Ala Man Akhlad Ilal Ard Wa Jahala Annal Ijtihaad fi Kulli Asrin Fardh",** and in this book he brought a chapter named: "Fasaad ut-Taqleed (Abberrance of Taqleed)", and in it, he narrated from Ibn Hazam that: **"Taqleed is Haraam"** [Pg 131]

Suyooti said in another book: **"It is obligatory to say that the one who attributes himself to an Imaam other than the Messenger of Allah (peace be upon him), and based on this attribution, he befriends and based on this he holds animosity then he is a Bid'ati, and is out of Ahl us-Sunnah wal Jama'ah, whether it (the attribution) be in Furoo or Usool"** [al-Kanz al-Madfoon wal falaq al-Mahshoon: Pg 149]

2) Zayla'ee Hanafi (!) said: **"Thus Muqallid is on Mistake, and Muqallid acts ignorant."** [Nasb ur-Rayaa: Vol 1 Pg 219]

3) Aynee Hanafi (!) said: **"Thus Muqallid is on Mistake, and Muqallid acts ignorant, and the aberrance of everything is in taqleed."** [Al-Binayah Sharh ul-Hidayah Vol 1 Pg 317]

4) Tahaawi Hanafi (!) said: **"Only the one who is a fool and muta'assub does taqleed"** [Lisaan al-Mizaan: 1/280]

5) Abu Hafs Ibn al-Mulqan said: **"And usually these things take place due to taqleed, and we are free from this (Taqleed) with the praise and help of Allaah"** [Al-Badar al-Muneer fi Takhreej al-Ahadeeth wal Athaar al-Waaqi'ah fil Sharh al-Kabeer: Vol 1 Pg 293]

6) Abu Zayd Qaadhi Ubaydullah ad-Daboosi Al-Hanafi (!) said: **"The summary of taqleed is that a Muqallid makes himself an animal and one of the four-footed…. If a Muqallid made himself Animal because he does not have any mind and understanding, then he needs to get himself cured"** [Taqweem al-Adillah fi Usool ul-Fiqh Pg 390]

7) Ash-Shaykh al-Aalim al-Kabeer Muhammad Faakhir bin Muhammad Yahya bin Muhammad Ameen al-Abbaasi as-Salafi Ilaahbaadi (rahimahullah) did not use to do taqleed, rather he would take masaail from Kitaab-o-Sunnat and do Ijtihaad himself. [See: Nazhat ul-Khawatir: Vol 6 Pg 350 T. 636]

He (rahimahullah) said: **"It is not permissible to do the taqleed of a specified Madhab according to the Jumhoor, rather Ijtihaad is waajib… The bid'ah of taqleed originated in fourth century Hijri"** [Risalah Nijaatiyah: Pg 41-42]

An Aalim would do Ijtihaad from Kitaab-o-Sunnat, Ijmaa, and Athaar Salaf as-Saaliheen, whereas the Ijtihaad of an Aami (Layperson) is to follow the masaail by asking them from a Saheeh ul-Aqeedah Scholar who acts upon Kitaab-o-Sunnat, and this is not taqleed.

8) Abu Bakr or Abu Abdullah Muhammad bin Ahmed bin Abdullah al-Uroof: Ibn Khawaz Mandaaz al-Basari al-Maaliki said: **"The meaning of taqleed in Sharee'ah is to act upon the saying of a person upon which there is no daleel, and doing this is prohibited in Sharee'ah, and Ittibaa is what is proven with Daleel."** [Jaami Bayaan al-Ilm: Vol 2 Pg 231]

Note: This saying is narrated by Haafidh Ibn Abdul Barr and did not oppose it, therefore we come to know that it is not among the Shaadh sayings of Ibn Khuwayz Mandaad. Moreover see: Lisaan al-Mizaan (Vol 5 Pg 292)

9) Among the Contemporaries, The famous Scholar from Yamen, Shaikh Muqbil bin Haadee al-Wadaa'ee (rahimahullah) said: **"Taqleed is Haraam, it is not permissible for any Muslim to do Taqleed (of anyone) in the deen of Allaah."** [Tuhfat ul-Mujeeb Ala As'ilat ul-Haazirah wal Ghareeb: Pg 205]

10) The Chief Justice of Saudi Arabia, Shaikh Abdul Azeez bin Abdullah bin Baaz (rahimahullah) said**: "I am not Muta'assub with the praise of Allaah, but I give judgment based on Kitaab-o-Sunnat, the bases for my fatawaa are upon 'Allaah said' and 'The Messenger of Allah said' and I do not do taqleed of Hanabilah or others."** [Al-Iqna' Pg 92]

11) Ibn al-Jawzee was also against Taqleed, see: Al-Mushkil min Hadeeth as-Saheehayn (Vol 1 Pg 833)

The Peer of Brailwiyah, Sultaan Baahu said**: "....Taqleed is bay-jamee'ati and trouble, in fact the people of taqleed are Jaahil and worse than animals"** [Tawfeeq al-Hidayat: Pg 20]

Sultaan Baahu further said: **"Ahl-Tawheed are the people of guidance, and blessing. And the Ahl-Taqleed (The people of Taqleed) are the people of this world, the people of blame, and Mushrik"** [Tawfeeq al-Hidayat: Pg 167]

On the contrary to the above mentioned 100 references of Scholars, and the other additional references, Deobandi and Brailwi Scholars say that Taqleed is Obligatory (Waajib), and the Scholars of the previous centuries were all Muqallid!!!

The following are the four references of these people of Taqleed, with their refutation:

1) Muhammad Qaasim Nanotwi Deobandi said:

"I am the Muqallid of Imaam Abu Haneefah, so therefore whatever saying you present against me should be the saying of my Imaam. The sayings of Shaami, Saahib Durr Mukhtaar etc will not be Hujjah for me, I am not their Muqallid." [Sawaanih Qaasmi: Vol 2 Pg 22]

2) Mahmood ul-Hassan Deobandi said:

"...The truth and justice in this topic is to give preference to Ash-Shafi'i but we are Muqalid and the Taqlid of our Imam Abu Hanifah is obligatory (Wajib) upon us. Allah knows best"" [Taqreer Tirmidhi: Pg 36]

3) Ahmed Raza Khaan Braylwi wrote an article:

"The Fatwa will always be Mutlaqan on the saying of Imaam Abu Haneefah"

While lying regarding Taqleed and deceiving the people, Ahmed Raza Khan said:

“Specially on the issue of taqleed, the Aimmah Scholars and Awliyaa Aarifeen of 11 hundred years will be, ma’adh allah, considered Mushrik in their Madhab” [Fatawaa Rizwiyah: Vol 11 Pg 387]

4) Ahmed Yaar Na’eemi Brailwi said:

“Our dalail (proofs) are not these narrations, the real proof of ours is the saying of our Imaam A’dham Abu Haneefah radiallah anhu” [Jaa ul-Haqq: Vol 2 Pg 91]

We say that you have no proof whatsoever for the permissibility of taqleed from the Thiqah and Saheeh ul-Aqeedah Scholars of 11 hundred years either from their sayings or from their actions. It’s a challenge from me to the whole Aale-Deoband and Ale-Braylee to present at least 10 references against these 100 references of Scholars in which it is said that it is obligatory upon the Muslims (whether Scholar or a Layperson) to do the taqleed of one among the Four Imaams (Imaam Abu Haneefah, Imaam Maalik, Imaam Shaafi’ee, Imaam Ahmed), and the taqleed of the other three is haraam, and that it is not permissible for a Muqallid to follow Quraan and Hadeeth while leaving the saying of his Imaam. If it is, then give reference!

And if there is no such proof, and certainly there isn’t any, in fact my above mentioned references have broken down the idol of taqleed into small pieces and destroyed it completely. Therefore, do not try to establish the false influence of 11 hundred years of Scholars. The Ijmaa of the Salaf as-Saaliheen of Khayr ul-Quroon and the refutation of taqleed by the Jumhoor Salaf of the later time is a proof that this issue is absolutely against the Salaf as-Saaliheen. If you consider the so-called taqleed to be waajib then that would necessitate the rejection of Quraan, Sunnah, Ijmaa, and the refutation of the Scholars of 14 hundred years, which is Baatil. Wama Alaina Illal Balagha

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